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THE KOREA MISSION FIELD



MRS. J. E. ADAMS
OF THE CHURCH TRIUMPHANT.

SEOUL

KOREA

THE KOREA MISSION FIELD

VOL. VII

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NOTES AND PERSONALS.

The Pastors' Libraries given by the London Religious Tract Society thru the K.R.T.S. of which notice was given more than a year ago, are now almost ready, and will probably be ready to be placed in the hands of the church in a few weeks at the latest. The Tract Society hope that 87 libraries will be ready in that time, as well as the Bible women's and women worker's libraries. The sum of one *yen* each is to be paid, simply as a sort of guarantee, and the person who is to receive them must be vouched for by some well-known pastor or missionary.

We are informed that doctors Smith and Bigger are now on their way out to Korea, and that a third is under appointment.

Word has also come thru one of our guests that Misses Alice and Ida Appenzeller and Mr. Henry Appenzeller are all planning to return to Korea, the land of their birth, as soon as the way opens and they are prepared, to continue the work which their father and mother began. Dr. Reed is the first of the second generation of missionaries, but they will come back one by one, God grant to do better and more effective work, let us pray than their parents, with the love of the native born for the people and the land, and the attraction which they always have for the people. May God speed and bless them as they make ready for their glorious calling.

May has seen quite a large number of visitors to our missions. Mrs. Stevenson, who has daughter in Canton, Mr. and Mrs. Craighead, the latter a daughter of Dr. Corbett of Chefoo, Mr. Ellis, "the Wayfarer" of "the Continent," Miss Page of Los Angeles and

Miss Kilbourne, Y.W.C.A. Secretary, of Orange, New Jersey, Mr. Peterson of Denmark, studying missions, and Mr. Smith of Nagasaki who has been conducting evangelistic meetings for Japanese in Pyeng Yang.

Rev. and Mrs. Erdmun left for America on Sat., the 6th of May. Taiku station seems indeed bereft, as Mr. Adams also goes on furlough this fall, but Mr. McFarland has nobly consented to a longer separation from his family and will wait in Korea still some months, hoping then to be able to bring them back with him.

Dr. and Mrs. Whiting, their daughter and niece who came out to join them, returned to America by way of Siberia in June.

Misses Butts and Haines left for America in June, the former will only take a few months' rest, the latter goes on her regular furlough.

Rev. Willis Greenfield started for America in June with his little motherless baby, and his sister who came out about a year ago, to visit her brother. A large party of visiting and resident missionaries met at the home of Dr. Wells of Pyeng Yang on Monday evening, May 22, to give Mr. Greenfield, who was temporarily assisting in that station, a friendly send off. Songs, speeches, charades, instrumental music, and original verses, made the evening a lively one. Another farewell party was given later at the home of Mr. and Mrs. Genso in Seoul.

The Rev. and Mrs. Mills of Utica, New York, arrived in June to visit their daughter Miss Rae Mills of Taiku.

We regret to learn of the serious illness of Mrs. Webb, mother of Mrs. Graham Lee. Dr. Lee and family are now in America, and Dr. Lee's furlough has been extended on account of the condition of her health. Mrs. Webb was for many years a very able and efficient helper in the mission work in Pyeng Yang, and in addition took such oversight of the children and the home as to leave Mrs. Lee free to do a large work for Korean women. She has a warm place in the affections of all who knew her, and the sincerest sympathy in her present trial.

The infant daughter of Dr. and Mrs. Hirst was very dangerously ill with typhoid thru May, but was much better as we went to press the 1st of June.

Secretary Carroll of the M.E. Board has sent the following announcement.

THE ECUMENICAL CONFERENCE.

The arrangements for the Fourth Ecumenical Methodist Conference at Toronto, in October, 1911, are, according to reports made to the Program Committee, in a very satisfactory state. Secretary Chapman, of the British Section, and Secretary Carroll, of the Western Section, spent five days in Toronto, meeting the Local Committee of Arrangements, inspecting Metropolitan Church, and considering, with ministers and laymen, the accommodations Toronto has to offer for the Conference, and they told the Program Committee, at its meeting in New York, April 13th, that they were delighted with what they saw and heard.

Metropolitan Methodist Church will seat 2,000. Its acoustic properties are excellent; ordinary tones can be easily heard in any part of the beautiful auditory. The church was put in thorough condition last summer, and has one of the finest pipe-organs on the Continent. Its provision for committee work could not be better. There are ample rooms and conveniences for all the Conference committees. Toronto is a great Methodist city, having about 45 Methodist churches, and ministers and people are anxious to do everything possible for the comfort, convenience and success of the Conference. The Chairman of the Local Committee, Justice Maclaren, will remain in Toronto during July and August, foregoing his usual summer absence, in order to give the preparations his constant, personal supervision.

Mr. Chapman and Sir Robert W. Parks, Bart., sat with the Program Committee in New York, and gave counsel on several important subjects. One of Mr. Chapman's suggestions is that a pastoral address be issued by the Conference, and that on a given Sunday it be read from every Methodist pulpit throughout the world, and that it be published in all Methodist papers everywhere. A committee of three persons, two from the Western Section, to co-operate with one from the Eastern, was appointed to have this whole matter in charge, Dr. J. Scott Lidgett, Bishop J. W. Bashford and Bishop A. W. Wilson. Old Methodist hymns will be selected to be sung, and a psalm to be read responsively, and every Methodist pastor will be asked to preface the reading of the pastoral address with a statement that it is being presented at the same service on the same day in a hundred thousand Methodist pulpits.

Another thought presented by the British brethren is that the Conference should make some provision for an *ad interim* or Executive Committee to represent the Methodists of the world in the ten-year interval of the Conference, serving as a general connecting link between the Churches and on occasion voicing their feelings and purposes on general subjects upon which they are at one.

The lists of delegates are nearly complete, the assignments of the program are practically so, and the Committee authorized the Executive Secretary, Dr. H. K. Carroll, to prepare and issue, at an early date, a pamphlet containing full information concerning delegates, program, entertainment, transportation, pulpit assignments during the Conference, rates at hotels, and boarding houses, during the Conference, etc.

These were present at the meeting of the Program Committee, besides the British brethren, Bishops Hamilton, Hoss, Smith and Caldwell, Drs. Luccock, Spencer, DuBose, Ivey and Carroll; Mr. Justice Maclaren and Mr. George F. Washburn. Dr. DuBose served as Secretary.

NOTES FROM THE STATIONS.

PYENG YANG.

The Missionary School Association of Korea, for the benefit of missionary children held some important meetings at Pyeng Yang in May, 1911, and enlarged the scope and plan of the School. The School for missionaries' children as is well known has been in operation for twelve years and has been very successful tho quite limited in its scope. It is now proposed to meet the needs of all Korea and necessary changes have been made in the Constitution and By Laws and the Pyeng Yang people have assumed the direction of the School under the General Association, in such a way that only the support of the missionaries, and financial help from abroad, is needed to qualify it to meet the needs of all who wish to send children. If plans, now in view, can be carried out, the expense will be only a little more than the cost of the mere board and lodging of the pupils.

The Board of Managers are considering renting a house and according to the requests received, meet what need for outside pupils may arise.

It is quite important that the missionaries at large take an interest and help along the School in its new phase.

The annual dues are two *yen* a year and all missionaries are eligible to membership. Those who pay dues get the amount paid in deducted from the matriculation fee of 25 *yen* when they send children to the school. The running expenses are met by a pro rata monthly assessment on the children attending school. For the present boarding pupils will arrange their board and lodging—thru the Board of Managers—with the parties who start the Boarding department—providing enough of them come, to justify this venture.

The officers who will serve until the time of the Annual meeting which is to be at the time of the General Council in Seoul are: President, Rev. H. G. Underwood, D.D., Treasurer, Dr. E. D. Follwell, Secretary Dr. J. H. Wells.

The Board of Managers are Rev. S. A. Moffett, D.D., Chairman, Rev. W. N. Blair, Mrs. W. A. Noble, Rev. W. B. Billings and Mrs. J. H. Wells. A Visitation, or Advisory Committee, consisting of: Mrs. C. Rufus, Mr. W. B. Hunt, Mr. C. D. Morris, Mrs. W. M. Baird, Mr. G. S. McCune, Mr. G. Engle and Mr. E. W. Koons, was also elected.

A gift of 50 *yen* entitles the giver to Life Membership in the Association and exempts from the matriculation fee when children are sent. The larger the membership we secure the more certain the success of the school. The 2 *yen* annual dues is not a revenue measure but helps, and it is hoped that many will become members by sending their names and check to Dr. Follwell, and then in September help along the good work at the Annual meeting in Seoul.

J. H. WELLS, Secretary.

The week beginning May 21st was Commencement week for Pyeng Yang College and Academy. On Sunday the Baccalaureate Sermon was preached at the Methodist Church by Rev. G. Engel of Fusanchin. On Tuesday morning the Commencement Exercises for the Academy were held at the Central Presbyterian Church, Dr. H. G. Underwood of Seoul giving the address to forty-five graduates. On Wednesday morning the College Commencement Exercises were held at the Central Presbyterian Church. Orations were given by graduates and a short address by Dr. W. M. Baird, the President of the Faculty. In the afternoon a dinner was given to the six graduates and alumni of the College at the house of Dr. and Mrs. Baird, and a reception for the Academy Alumni at the house of Rev. and Mrs. E. M. Mowry. This has been a very successful year for the Institution. Among other things which might be noted was the spirit of helpfulness among the students. Finding that there were several students who would be unable to continue in their studies without help, they took up a subscription among themselves and raised 130 *yen* to help these poorer students. This meant much sacrifice on the part of many. One young man sold his gold glasses and bought a cheaper pair in order to help on the subscription. The Missionary Association raised 280 *yen* to send a college freshman to the island of Chai Ju for missionary work the coming year. He left for his work immediately after the close of school. The grounds and especially the roads around the Academy Building have been very much improved by the students this year. Each student promised three days of work which was put in before and after examinations.

The Union Academy for Women closed on May 31st, when there were twelve graduates. There was a total enrollment of 177 for the year—45 Methodists and 132 Presbyterians. One of these was from the island of Chai Ju, two from Fusan, one from Kang Kei and one from Ham Heung. At the end of the winter term a class of twelve were graduated. These with those who were graduated May 31st make a total of 29 graduates from the Institution thus far. This station is full of missionaries from other parts of the country thru March, April, and May. The Theological Seminary is open and missionaries from the Canadian, Australian, S. Presbyterian missions as well as N. Presbyterians from Seoul and Syen Chen are on the list of its teachers. The language class is held thru part of May and June, and new missionaries from various stations are present taking advantage of it. The Women's Bible Institute, and the Academy, this year have also at least one outsider each in the teaching force. Several children are also here from other stations, attending the school for missionaries' children. An unusual number of Pyeng Yang's proper quota of missionaries are away this year, owing in part to illness, in part to furloughs, so that one missionary is caring for 160 groups, some of which count 500 or 600 adherents; another not 2 years in the field has 80 groups in charge. To visitors attending foreign service in Pyeng Yang or Seoul, there seem to be a large number of missionaries, but when one stays a few days and sees what they are trying to do, how one half

equipped station is borrowing from another no better off, how every one is working to the limit of his strength and often beyond it, how the cause is being crippled, and the new believers neglected in the vain effort to keep up, it seems cruel and inexplicable that the church at home should pretend to carry on an undertaking in such a meagre fashion. The building for the girls' school is going up rapidly and looks as tho it might be ready for occupancy next fall. The new Academy for boys is also under way.

Miss Best reports that between February and March over 1,400 women attended Bible training classes in Pyeng Yang, some of them coming long distances.

TAIKU.

Mrs. Johnson writes that the city church there received sixty new members in May.

The woman's class was very successful, there were 360 who were present from the beginning to the end and part of the time there were 600.

SEOUL.

The Y.M.C.A. had their summer student Bible conference in one of the monasteries near Seoul in June. The Korean who most strongly affected the student body was Kil Moxa of Pyeng Yang.

Severance Med. College had graduating exercises on Friday, June 2. The graduating class numbered seven. The John D. Wells' training school had decided to follow the government rules and have school year run from April till end of March.

At the time of making this change one class that expected to graduate in June objected to continuing till the following spring so the committee decided to continue them as a special class and graduated them at the end of June, but hereafter these exercises will be held the latter part of March.

The number of Christian Academies in Seoul are 4 with an attendance of almost 400. In addition there are eight or nine missionary primary and grainmar schools in the same city, and at present there is a movement on foot to merge those of the different denominations into 3 union schools, one near the S. Gate, one in the neighborhood of Chahakole and one near Yon Dong, thus having 3 well equipped and manned institutions, instead of several weak ones and in localities easily within reach of all the students of the present schools.

SYEN CHYUN.

Mrs. Whittemore writes :—Our Annual Bible Study Class for the women of the Kol and the province is just over and, while we draw a long breath of relief that the strain is past, we hope and pray that these hungry crowds have received help and blessing, and we are thankful for the joy and zest with which they entered into everything.

1,286 women were enrolled in nine different grades, and of course a

number came too late or enrollment so that the full number studying was at least 1,300. They were classified as Baptized, Catechumens and New Believers and subdivided again into young, old and middle-aged women, with two special classes for those who have done advanced study and are capable of making special preparation for teaching in country classes. But even with these subdivisions the classes were still too big for comfort, several numbering over 160 members, and one of our greatest anxieties was lest the women were not getting enough individual attention. But what could we do? We drew on all our resources and could not get more teachers.

It was a very busy time for every one. Miss Samuels and Mrs. Sharrocks took charge of the general management of the class and the rest of us taught and helped in any way we could. We were thankful to have Mrs. Miller from Seoul with us to teach in the advanced classes and most of the Moksas were pressed into service as well as several Korean Church officers and women. The watchword of the class this year and the subject for the morning prayer-meetings was "God's care of us" and the thought was brought out again and again by all those who took part. Morning prayers, two hours of study a day for each grade, afternoon singing, and the evening meetings for prayer, preaching and personal testimony made a very full day for all.

One of the evening meetings was devoted to the subject of "Preaching," but preaching in our *lives* as well as by our lips was the lesson taught and it was interesting to see how quickly some of the women responded to the thought and took up the new idea, though of course some of the poor, dear decrepit old grandmothers still feel that if they have not gone out with their "chiphangis" in their hands and their Bibles on their backs they have not fulfilled their Lord's command.

My own mind and heart were so full of anxiety over my own class that I fear I was not able to take a very broad view of the Class as a whole. It was my first attempt at teaching at such a time and to have 163 bright, eager young women around me waiting for words of help and instruction, and to feel myself so tongue-tied from lack of language was a difficult experience. But I am thankful to have broken the ice and hope it will never be so hard again.

Not the least important of the events of the time were, as usual, the afternoons of sight-seeing when our homes were thrown open to the visitors and they thronged in to see us, our houses, and our children. It makes one's heart ache to over-hear such remarks as, "Why should the 'Pouin' want to go to heaven when she has such a beautiful place to live in." But the grateful spirit in which these dear women come and the pleasure it gives them are seemingly untouched by any envious thought and I feel sure it does us good, too, to meet and greet so many "sisters" from the distant country places.

The evening meeting on "Causes for Thankfulness" was an encouragement to every one for many spoke of the help and inspiration they had received during the time. Goodbyes were said with mingled

regret and thankfulness on all sides, and "until next spring" was the encouraging phrase that echoed in all our hearts.

Mr. P. L. Gillett of the Y.M.C.A. sent us the following on May 26th :

A happy coincidence occurred recently when an invitation from McCune of Syen Chun to help out in the Annual Field Day of his boy's academy put in an appearance at the same time that Dr. Avison suggested that I lay off for a few days.

I had a splendid time in Syen Chun and saw one of the finest sights that it has ever been my good fortune to behold. On the first evening of his two days of sports some hundred and fifty of the students hoisted McCune to their shoulders and carried him home from the field with shouts and expressions of loyalty to him and the school that made me think, "That man is making a success of life if the winning of hearts is a criterion." He has a magnificent group of boys and young men in his academy and when I incidentally noted that more than half of them were voluntarily out to mid-week prayer meeting it seemed pretty evident that his influence was being successfully used for Christ.

As usual in missionary stations in Korea we had chicken for the main courses at meals and as usual it furnished ground for joking. The missionaries seem to think that so much chicken and no other meats constitute one of their hardships and it does get a bit tiresome year in and year out, but if some of the young men from our American colleges who are inspired by the great value of the element of loyalty and of a brave and energetic type of Christian manhood could see what McCune is doing to get those qualities started in the boys of northern Korea they would jump at a chance of possibly duplicating his work even if they had to live on chicken. It was overpowering to see and feel what was going on in that community.

The McCunes have not yet been in Korea ten years but they have built up a big academy with over two hundred students and supervise a considerable group of tributary schools in adjoining towns. On the last day of the sports a number of these lower schools were given a chance and there must have been over six hundred different boys entered in the various events. Although the town contains only three thousand people the side lines were crowded by at least that number, so many came from the country.

On the day before the meet Mrs. McCune (she used to live in Colorado Springs you know) had a house full of sisters and mothers who were making colored caps and banners for the boys and incidentally talking worse than twenty sewing circles in New England. Maybe they turned out as much sewed stuff—I am no judge of that—but I certainly got data for concluding that they felt very important and very much at home.

Doubtless the McCunes have their real problems and set backs but on the whole I would rather live in the midst of the joy of such a hopeful work as that than anything else I can think of.

MRS. J. E. ADAMS.

Most of our readers will recognize the likeness on our cover as that of one whom our whole body loved and whose loss all deeply mourn. Mrs. Adams passed into glory more than a year ago, and the story of her beautiful life was outlined in a previous issue. We are thankful to be able to present so good a picture of her to the many who knew and loved her as well as to all lovers of Missions and of noble lives.

The following from a Korean gentleman, well known on two continents and occupying a high position both socially and in the circles of mission work, ought to win our very careful attention.

A PLEA FOR INDUSTRIAL TRAINING.

Industrial training has been my hobby. Years before I had any idea of being personally connected with a school, in fact, when I had no near prospect of returning to Korea, I suggested to some of the leading men of Southern Methodism that Song Do would be an ideal place for an industrial school. Then that denomination had no thought of opening work in Korea. My experience during the few years past has confirmed me in my conviction, and I have gone to the extent of maintaining that no boy in our school should be given a diploma unless he has mastered one form or another of manual training—if it be but the making of a pair of “mitturi.”*

During my flying visit to America last year, I was surprised to learn that the best public schools in the States have introduced manual training as a part of the regular curriculum. In the famous Tuskegee Institute where a girl is taught from the simple art of sweeping a room to the most delicate and complex science of making ladies' hats; and where a boy has to learn how to cobble a pair of shoes as well as to fix an automobile—in short, in Tuskegee, I was told that no student, he or she, expects to receive a diploma without having learned some one kind of industry.

Now, if Americans who live under the most favorable conditions of life have come to emphasize the industrial training to such an extent, who may exaggerate its importance in Korea where the people are facing some of the hardest problems of a bare existence? To be more definite I shall confine myself to the question of the attitude of Christian Missions toward the industrial training in Korea.

My firm conviction is that no Christian institution having secondary education for its object, can afford to do without some kind of industrial training—the kind to be determined by local circumstances. My reasons are:—

1. The majority of the boys attending Christian schools of higher grade are fortunately from the country districts. A boy fresh from rice

* Korean straw shoes.

fields spends a few years in the school getting some knowledge of arithmetic, botany, zoology, and possibly of astronomy. He gets the coveted diploma. What next? Alas, in too many cases, where studies end starvation begins. To dig—why, that is out of the question for the possessor of a diploma! To beg—well, what else can he do? This is not a supposititious case. I know many a young man in this condition. By not giving him an industrial training you have made one farmer less and added one more to the already too long list of idlers.

2. The Korean Christians stand behind nobody in matter of giving for the support of their churches. They will give if they have something to give. But the means and opportunities for making a comfortable living are daily growing scarcer in the face of the overwhelming competition for which the Korean is utterly unprepared. The Christian who has no rice to eat will have less to give. I believe with Booker Washington that a hungry man can not make a good Christian.

Industrial training in all Christian schools will do more than any one factor, in saving the Korean Church from the disgrace of depending on the charity of others.

THE KINDS OF INDUSTRY FOR BOYS.

Fortunately the forms or kinds of industry which the Korean needs most to-day are such as can be taught with comparatively small outlay of capital. The simple principles and practical methods of horticulture, of fruit raising, of dairy, etc. can be easily taught and learned. Some may object to dairy on the ground that the Koreans neither know, nor care for, the use of dairy products. A similar objection was once raised to teaching the Korean the art of making foreign shoes. Indeed, if the Korean is to be taught only what he knows or cares for, Heaven pity him! for he will have precious few things to learn. The introduction of the dairy will give the Korean a new food of the best kind and a trade which he may start without a great strain on his *jumoni*.*

An American, so used to great factories seems often unable to take in the cheap and small scale on which an Oriental can start his business and make it pay, too. Carpentry, bamboo works, tin-smithery, hand-loom, shoe-making, candle-making, soap-making (and above all soap-using) are some of the industries which will give many a boy and many a home something to live on. People will never care to pay for the new learning, so called, until they see it converted into food and raiment.

THE KIND OF EDUCATION FOR GIRLS.

Female education, in the modern sense, is a new thing under the sun—the Korean sun, at least. Like all other movements for the moral and intellectual betterment of the people, Korea has to thank the missionary for the very idea of female education. To-day the schools to which a Korean feels safest to send his daughters are those under the able manage-

* Purse.

ment of missionary ladies. If, therefore, any thing I may say in the following lines sounds like criticism, I hope my readers will take it as the well-meant suggestion of a friend who has more than one reason to be interested in the well-being of the Christian schools for girls, and not as the aspersion of an indifferent onlooker who delights in fault-finding simply because it is easier to see the mote in his neighbor's eye than the beam in his own.

Female education became so popular a few years ago that it was the shibboleth of the Korean society. But now there is a vague impression abroad that it (the female education) has failed to produce the result so fondly looked for—namely a generation of young women who would prove to be better wives, better daughters-in-law, better housekeepers—in short, better women than their mothers, who never heard of such a thing as a girls' school, had been. To sum up the complaints:

1. The new school girl does not know how to cook.
2. She doesn't know how to sew.
3. She doesn't know how to cut, wash and iron clothes.
4. In some cases it is said she is not submissive to her mother-in-law.
5. She doesn't know house-keeping, in general.
6. She seems not as ready to do hard manual work as girls who never went to school.*

Taking what I have seen into account I am compelled to say that the courses of study in a girls' school must be revised and rearranged without delay. I would suggest for a girls' school, a constitution somewhat like this:

1. OBJECT.—To make an intelligent wife, a sweet daughter-in-law, a good housekeeper.

2. CURRICULUM.

- (1). Bible and Singing.
- (2). Korean dress making—cutting, sewing, etc.
- (3). Washing and ironing.
- (4). Cooking—Korean style.
- (5). Foreign Cooking—at least such of it as can be done on a "wha-ro" or a small stove.
- (6). Embroidery.
- (7). Knitting.
- (8). Practical hygiene.
- (9). Sweeping, dusting, bed-making.
- (10). Some 2,500 Chinese characters of commonest use, thoroly mastered.
- (11). Arithmetic—simple and practical and abaccus.
- (12). Geography and History.

* These criticisms cannot be made of more than one or two schools, for we know that in several they are particularly taught cooking and making of men's and women's clothes as well as embroidery.

If any body doubts that a girl who gets a diploma in a course like this will make a better woman than the majority of the girls who now waste their time on subjects that can be no earthly use to them, he simply doesn't know the needs of the Korean home.

The above suggestion does not ignore the fact that there are girls who may and ought to take wider and higher courses of study. But such should be treated as exceptional cases. I am dealing with the needs of an average girl.

Some people hesitate to teach the Korean girls embroidery and foreign cooking. But let us remember that embroidery is a great and paying industry of China and Japan, and that bread, biscuits, and cakes will give the Korean a useful means of utilizing their wheat, barley and Indian-corn.

Another complaint is that in Mission girls' schools the schedule is often so arranged that only 30 or 40 minutes are given to a subject. I strongly recommend that the number of subjects be reduced and that more time given to each subject.

A steady, irresistible stream of immigration is rapidly filling the land. Under such circumstances, any system of education that fails to make industrial or agricultural training the matter of supreme importance will do more harm than good.

T. H. YUN.

A CONVERTED BLACKBOARD.

When a missionary visits a village, often the best room for him to sleep in is the church. Well adapted to the work of itineration is the man who during childhood has slept well in church. But the Sindai church authorities decided that I had better sleep in the school room. I wondered where they learned so much of my past history, as the folding cot was spread under the blackboard, the benches being pushed to one side.

After the evening meeting and a late session meeting, I crawled into my sleeping bag and soon lost consciousness. Presently I realized that a conversation was going on around me. By main force I collected my senses enough to listen. It was the blackboard that was talking and the benches were standing around listening.

"Look at me! Would you ever have expected it? Can you even guess what I once was?" This question excited my curiosity. I looked more carefully at the blackboard and noticed how well it was made. A frame four inches wide filled in with a pannel of thin boards all neatly fitted. Behind it, as it hung on the wall, were four short legs braced quite ornamentally. Then I guessed and guessed rightly, as I knew when the nearest bench replied: "I recognized you, Sacrificial Table, even before I saw your short legs." "Yes, my long legs are up there in the corners and used to hold the boys' coats. Who would have thot they would have changed so. The very man who used to bow down before me now stands up and writes all over me that sacrificing to ancestors is wrong. I

was hanging under the back eaves waiting for the next sacrifice to come around when the master said to his wife: 'What shall we make of the sacrificial table now that we are Christians.' She replied: 'It's smooth and black just like the chalk-board the Pastor uses at the class in Chongju.' 'Just the thing for the school,' he said, and here I am, but I like the change. I am far more useful, much more respected and looked up to. I'd much rather have these characters that tell of the love of God than to carry rice and fruit before a stupid block of no better wood than I am made of."

"Your conversion is not more wonderful than mine," spoke up in one voice four benches that had dove tail niches cut out of their sides. "I remember you," said the blackboard, "you were a coffin the master had ready for his mother, according to good heathen custom. I heard her say to him behind the house: 'I have nothing to give the new church school but that coffin. Take it to pieces and make benches of it and I shall remember Jesus' words: "Sufficient unto the day is the evil thereof." He did not want to do it but she persuaded him and the next thing I knew you were benches."

"And what about the tablets?" asked the screen they had thoughtfully placed around my bed to keep the draught off. It used to surround the sacrifice in the olden times. "Ha ha," laughed the table, "they had the best fortune of us all. The master threw them out on the river bank, some boys found them and gave them to a foreigner. He says he is going to send them to a museum—they call it—in America. Won't they have a good sight-see?"

Just then the colporteur's donkey brayed out in the churchyard and woke me. I asked the colporteur the next morning why he did not tie that Bible Society megaphone where he slept and he replied that thieves are most apt to go to the house in the village where they hear a donkey bray thinking there will be more money there. How thoughtful that colporteur is!

F. S. MILLER.

FIRST EXPERIENCES.

By A NEW MISSIONARY.

Here is an account of my first itinerating trip into the country. Part of our work includes the islands off the west coast from Chemulpo, on which there are nearly 65 church groups. On these we have four Bible women and two day schools for girls. On this trip Miss Snively, my co-worker was to hold two Bible classes of five days each.

In order to reach these islands we have to go to Chemulpo, on a eleven hours' trip on a small Japanese steamer. Then from there a six hours' ride in a sampan to reach our first appointment.

So the last day of February, about four a.m. we went down to the boat, three miles from the city, and left for Chemulpo having a beautiful day's trip. I became more and more fascinated by the rugged irregular Korean

mountains with their ancient walls and fortifications along this borderland. After spending several days in Seoul the capital, an hour's ride from Chemulpo, we started for the islands. We left about three p.m. in the sampan, after getting our bedding, cots, food box, large Korean extension straw satchel (*kori*) and ourselves with coolie and cook comfortably settled. We did enjoy that ride on the open sea and river, and especially when a big Korean lumber boat with sails flying, pulled us along for a couple of hours. About nine p.m. we reached the landing and went for three miles in deep mud but fortunately were prepared with gum boots. We were cordially received and given a fair room, 8×16 ft., at the rear of the church room. Here also in this compound were the boys' and girls' schools (with 60 and 30 pupils respectively) who never let up studying out loud from 9 a.m. to 4 p.m.—at least it seemed so.

This town is the county seat of this island of Kangwha, which is 70 miles long and 30 wide, with many large mountains, and a most famous Buddhist temple. There are 30 church groups on this island. Besides the Methodists the Church of England have a mission. Our church in this town is one of the oldest in the mission, and the people are more enlightened than on the small islands. Here I was much interested in the market, which occurs on every fifth day. In a big open place were spread out in array small eating tables, floor straw mats, fish, cooking and farming utensils, clothing and all sorts of notions. All the members of one guild sell the same stuff, so there were several different displays of the same goods right together. Scarcely a woman was visible among the throngs of men in their long white coats (which color the country folk usually wear) and high black horse hair hats.

On the islands I noticed the wide bands of cloth with which the women cover up their whole head are of all colors, instead of white, as they have here and in the north. When it rains many use the cheap turkish towel. They also discontinue with the long white apron-like coats they throw over the head.

The women who came to the class were from nearby and the enrollment was 97 with average attendance of 68. About two-thirds of the class could read, and write the questions and answers on the first part of the "Life of Christ," which Miss Suavely gave. There was much interest. Our Bible woman there, Eunice, is a regular captain and host in herself. We also spent considerable time teaching some hymns to the school teacher Susanna, so she could teach the girls, for they are the leaders in the church singing.

One morning before the class we witnessed a wedding. The groom was dressed in perfectly proper Christian manner. But evidently the bride's people had retained the heathen ideas, so the girl was garbed as for a heathen wedding, with hands covered, face pasted with rice flour, with the large red spots on cheeks and forehead, and eyes closed. So before class Miss S. gave the women a talk on thoroughly abandoning heathen customs when they become Christians.

We were at Kangwha-up, from Tuesday till following Tuesday,

when we left about 5.30 p.m. for Souga Is. Soon after embarking in the sampan, and having rowed a few miles it grew dark, the moon arose, and also the winds. The crew of two, very lazy fellows, then began tacking, and were heedless of our commands to stop it even when the boat lurched way over. At nine p.m. we gained open sea, and we were glad to have the moonlight. Along about eleven we drew near to land, but found the tide was way out and the men had not found the right landing place. So we had to walk over mud flats, rocks and oyster shells for a half mile till we found a narrow path which wound in and out among the salt pits, and took us to the village of Tolmora. We had expected to find a Bible woman and lay school teacher there, but they had left that morning for Chumun Is., where we were going to hold the class. We had not brought our luggage from the sampan, we decided to wait in the school room, at the end of the church, till 2.20 a.m. when the tide would be in, and we could leave for Chumun. So after having talked to several women and the local preacher, covered by our steamer rugs, we laid down on the heated hard floors, and I got in several naps. At 3.30 a.m. we walked back through the morning moonlight to the sampan. In the bottom of this our men spread out our cot pads and blankets, and soon we were asleep on the open sea. At 6 a.m. the rooster which has been left of our gifts of 4 chickens and 4 dozen eggs at Kangwha-up woke us up by a lusty crow. At 8 a.m. we landed on Chumun Is., and after a two mile walk reached the village. We were entertained in a very new home of spacious quarters, which were all turned over to us, for the young man and wife had gone to their relatives. There was no dirt or odors, and every thing so nice.

There are about 120 houses here, and half Christian. It was the second time foreign women had been there so we were rare curiosities. The majority of women in the oyster season, gather oysters, and in the summer, the men fish. So our class only enrolled 73, and average attendance wasn't over 40. As the women, save about ten, were very ignorant, Miss S. gave them talks on "The way to be saved," with Biblical references, which they enjoyed looking up. There were small delegations from four neighboring islands. In order to help the women who had to depend on their oyster-catch for livelihood, we had evening meetings at two of which Miss S. spoke to the 200 women in attendance.

Two women from a neighboring island came imploring us to visit their island of Acham, Sunday, for they had never had women visitors. So Sunday morning accompanied by the circuit preacher, Biblewoman, Lydia, and those from Acham, we walked three miles over the hills to the other side of Chumun, where we took a Korean boat for Acham. Although it was only 9.30 a.m. all the Christians gathered in their clean new church, and had a lovely service. Five years ago a Christian family moved there from Kangwha, and from their labors have grown a church of some 100 families, about half the village. A year ago the members contributed materials and built the church themselves free from debt. To be sure it is only about 30 x 40 ft., and has a straw roof, but that means

much for these poor people. After lunch, we returned to Chumun, and on the way to the village stopped in a home and had prayer and song with some twenty women who appreciated it.

Monday we returned to Kangwha Is. in a Korean boat, to spend the night. We spent it in the home of a Christian, whose former house had burned and he had been given this by the poor church people. In the morning we left at nine, in a sampan and reached Chemulpo at 3 p.m. To cap the climax of the trip, we had a hard time getting to Haiju. Getting on the steamer at 10 p.m. it didn't leave till 5 a.m. and after an hour's battle with wind and rain returned to land. Again that night at twelve we boarded the boat, and it finally raised anchor at 3 a.m. getting us to Haiju 2 p.m. It's no particular fun to sleep on the floor of a cabin crowded in with five Japanese and four Korean men for two nights with cigarette and charcoal fumes filling the air. But such is the experience of the itinerant.

From April 13 to 29th, I spent in Seoul and Chemulpo attending meetings in connection with Bishop and Mrs. McDowell's visit, and the last six days in Chemulpo, trying to get a boat to return. The rains and winds were too severe to attempt the voyage, and the boats didn't run. So you see you can realize we are really in a difficult place to escape from.

MARY BEILER.

MR. ROCKWELL.

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

The laymen who have been told so much in recent years about their duty to give their money for the extension of the gospel have heard very little about a New England manufacturer who recently gave not only his means but himself to Korea.

Nathan Lounsbury Rockwell was a well-born Connecticut boy who, after passing the entrance examinations for Yale, turned aside to a successful business career as a shoe manufacturer. He was an earnest church and Sunday school worker and it was the joy of himself and Mrs. Rockwell to give their eldest son to home missionary work. The reports of the progress of the gospel in Korea stirred their hearts to go and see for themselves for years ago, taking with them their youngest son and only daughter. What they saw convinced him that Korea needed him more than Connecticut.

Dr. Rosetta Sherwood Hall, who was stationed at Pyeng Yang when these observant tourists came there as the guests of the Rev. and Mrs. W. A. Noble, has told of his interest in the Christmas exercises in our native mission church. The class of eight blind girls touched his heart and the next morning he was in Dr. Hall's study, putting searching inquiries con-

cerning the origin and object of this special work.* When he found that the work was limited because the Woman's Foreign Missionary Society had but \$100 a year to spend on it, he said he would be responsible for enlarging the class to at least thirty girls and would try to enlist other helpers. He listened eagerly to her plans for initiating a similar school for deaf mutes, and as soon as he had settled his family in California he returned to Korea as a self-supporting missionary, taking passage "second class," in order to save enough money to send a Korean couple to Chefoo to be trained as instructors in the school for the deaf where he was already educating the ten-year-old deaf-mute son of a Korean pastor.

And the poor had the gospel preached to them! for in the dearth of workers, Dr. Hall returning on furlough, the Yankee shoe manufacturer had not only the care of the work for the twenty-six blind girls and the deaf, but he had charge of eight colporteurs for the Bible Society and was thrust out into the active evangelistic work in the country around Hai Ju, aided by his faithful interpreter, Mr. Yoon.

Though delicately brought up and accustomed to every home comfort, Mr. Rockwell lived in a mission house inferior to his barn at home. On his preaching circuit and in his country classes he slept in mud-walled huts, not high enough to stand upright in except under the ridge-poles, and with leaky thatch and paper windows. He had counted the cost beforehand and spared not himself in his Master's service.

Only ten days before his sudden death, last December, he wrote to his only daughter from Hai Ju :

"I am in my room, with a severe catarrhal coldA man came in with a pheasant and a chicken for me and said that some time before he had been persecuted till quite discouraged, but he often came to me and I prayed and helped and encouraged him, so that his faith sprang up again and he had been happy ever since."

Also he wrote of having received that morning a letter from a Christian Korean woman, who had been helped by a sermon of his :

"So these two this morning have cheered me.....I had a letter to-day from Brother Noble, saying he will be here January 4, to hold classes, and he asked me to give one hour each to two classes every day, teaching scriptural holiness for eight days. This is an opportunity I want to prepare for, and in the meantime I must go to Pyeng Yang and return (to attend to the work for the blind and deaf).....When you get this I will have finished teaching the class. I expect to be well before that time.....I am so glad, my little girl, that you know Jesus. Some will not understand you.....Don't be influenced by those who do not know the Lord. Trust in Jesus always—*rest in Him without any unrest.*"

A month earlier he had written his last letter to Dr. Hall in America, urging her to obtain improved machinery for printing books for the blind. The letter was full of details, showing his thoughtful care for the blind

* See KOREA FIELD, May, 1908, and *Woman's Friend*, Boston, September, 1908.

girls, as if they were his own children. He was even trying to bring a Japanese woman dentist from Seoul to attend to the teeth of his sightless charges. "I think she will be reasonable," he says. "We owe this to the girls." He goes on to write of them individually. "Susanna is a very strong woman spiritually, a great help to the school. She is to be a Bible woman." Another, An-Su-Ni, "is happy, prays much in secret and gives a beautiful testimony in prayer meeting." He rejoices in the great revival that was sweeping through the native churches. And in closing he said: "I thank you for remembering me in prayer. I need help from the Lord continually. We all do out here."

Burdened with the sense of opportunities of service far beyond his resources of means or physical strength; working day and night for others and sending written and printed appeals to his friends at home for the twenty or twenty-five dollars which will keep a blind boy or girl in school a whole year, he did need the help of the Lord continually and it was vouchsafed him.

His companion and interpreter, Mr. Yoon, declared: "He fed my soul. If ever a man lived close to God, Mr. Rockwell did. He wanted so much to go home and see all his family once more."

Dr. Hall, who was more intimately acquainted with the extent and character of his ministry than almost any one else, speaks of his indescribable charm and the chivalrous instinct which marked his manner and bearing: "It was a privilege and an inspiration to know him. His wisdom was kind and kindness wise."

"Nor knowest thou what argument
Thy life to thy neighbor's creed has lent."

Bishop M. C. Harris has remarked upon the esteem in which the Koreans held him. The Christliness of his service was not lost upon the non-Christians.

The work is left in sore straits by Mr. Rockwell's departure. In his last printed report he said: "Future enlargements and increased usefulness may depend somewhat upon the assistance it receives from appreciative friends." And the friend who most appreciated it and did most to maintain it is gone.

Dr. Alice F. Moffatt writes from Pyeng Yang: "Surely the life he gave for Korea calls earnestly for others to take up the work he laid down." Dr. Hall, who is in New York doing post-graduate medical work, says: "We cannot attempt to explain the calling home of one so sorely needed. It indeed seems a strange providence to us who remain and upon whom the work rests the heavier for his going, but it certainly is a call to us all to increased faithfulness and activity. And may it not also be a call for more workers who are independent of financial considerations, who, like missionary Paul, forego their right to live of the gospel they proclaim? May the consecrated life and work of this layman inspire many more of private means to definite service, and may the work be continued of this faithful man of God, who, like his Master, emptied him-

self and counted not his life dear unto himself, but poured it forth to the uttermost in loving ministry to others."

If ever knighthood was in flower it was when Nathan Rockwell, seeing the great need, gave himself for its relief. There must be other men who are living near enough to Christ to be able to respond to the same call and to carry on his unfinished work.

Mr. J. Campbell White tells of an American Captain of Industry who came to the office of the Layman's Missionary Movement with a proposition to take a "block of Korea," a province or so, and supply the means of evangelizing it, providing churches and pastors, schools and teachers, hospitals, doctors and nurses. That was "giving some," but we question whether the gift of Nathan Lounsbury Rockwell was not a fuller expression of the spirit of the gospel. It will be hard to understand it if the means are not speedily forthcoming to continue his work for Korea's blind and deaf.—(From the *Christian Advocate*.)

AN ACCOUNT OF A WOMAN'S CLASS IN TAIKU.

BY A THREE YEARS OLD MISSIONARY.

We were all so happy to come to Ir, the big woman's class in Taigu, of course, when all the dear country women from all over our province come in to study the Bible for eight days. The first year was full of the rapture and wonder of it, and I was proud because I could teach singing. The second year came the first attempt at teaching the Bible to a class of 150 women which was just one of four divisions of the great class, and this year was the sport of teaching twice a day, and without half the awful straining after words of the year before, and almost as great a joy, that of meeting again, women I am learning to know in the country; a joy that will increase every year as I travel and learn to know more and more women; also the joy of teaching with ever greater ease will be constantly increasing, so you see every big class will be better than the one before and every year the joy will be deeper and sweeter. I wonder who can count as absolutely on the increasing joy of the years ahead as we, and there is joy enough for all who would like to join us in this joy-filled life.

As for the class this year, let me tell you about some of the reforms. One of the great problems has been to keep the women thru from the first to the last day. You see it is not easy to carry enough rice on your back to eat for eight days, and walk anywhere from ten to seventy miles with it; and so all the last days they come to us with tears, saying, "My rice is gone, I am hungry, I have to go home," and your tears come too, but all you can say is, "I'm sorry but bring more rice next year so you can stay thru." It makes your back ache as you say it, thinking how much heavier more rice will be. Then there are many who keep coming late with a thousand excuses, and some real reasons. So this year we

tried the plan they had used in the men's class, of giving promotion slips to all who stayed thru from the first day till the last, with the result that out of the more than 600, 375 were promoted, and taking all conditions into consideration we were delighted. Then as this was sprung on them this year without warning, we are sure next year when they can prepare for it a much larger proportion will stay thru. Tho they accepted our decree without a complaint those that received were jubilant and those that failed as disappointed as any child who didn't get a promotion at school.

Another even bigger reform was the adaption of Miss Best's graded course of study for the class, so the women who get promoted can advance in order from class to class, getting in about fifteen years a pretty systematic and thorough knowledge of the whole Bible. Some books we have reserved to be taught in the country only, so no woman shall study a subject in the country, and then come to town and get the same thing right over again. Another advance was the fact that tho in the past they had never had more than two Korean women able to teach in the class, this year we had nine! That makes one happy all over. Our teachers did well too, and I didn't hear a single complaint from anyone because she had a Korean teacher instead of a foreigner.

The giving out of the badges was almost as big a work as it was a happiness. To get 600 Korean women who have no names, many of whom don't know their husbands' formal names, try to register them! This too is not merely writing the name in a book, but first discovering which book to write it in, which depends on whether or no they can read, how many previous classes they have attended, and whether they are baptized, catechumens or just "new believers," and sometimes extracting a tooth would be easier than getting that much information from poor untrained minds, thru the medium of our mispronounced faulty Korean. However, having drilled eight of our brightest and best native workers the previous day in how to get these facts out of the women and then how to so use them as to decide which class such women should study in, the result was that the registering was accomplished in the course of 2 days. The women were so happy to be there, and we so happy to see them. They forgot how every bone ached, and we forgot how our brains reeled in the effort to get them settled. It was a thousand times over worth all the work to have the dears come right to my room so I could see every one immediately, the very first thing, and I tell you there were some happy meetings for I love those women and God has been so good as to make them love me. Oh to see some of them come hobbling in on sore feet, with the perspiration streaming tho it was a chill March day, and then to see the tired look suddenly go, and the eyes shine and the tired lips smile, as they clutched my hands exclaiming, "It's our Pouine (lady) the one who came over to our village and taught us!" O but "our Pouine," are the sweetest words, you know you aren't alone a bit, but you really "belong." I understand this year what it meant when a woman said "I've walked 50 or 60 miles" for

I had just come in from my own last trip hobbling like a grandmother because I had walked so much for two days in succession, that it hurt every time one foot was put down in front of the other and so when I saw them coming slowly up the path limping, halting and dragging their feet after them, any sort of way they could, I knew just how it hurt, and oh how I prayed we might give them such a vision of Christ that it might have been as nothing all that pain and ache! Then they would fairly crawl into my study and drop in the nearest spot and off would come their stockings or the old rags in which their feet were bound for walking, and the poor sore blistered feet would be displayed to my sympathizing gaze. To just look at these poor feet was quite enough. Especially one bunch of about 5 real old ladies from the place where I had just been who said, "We had to come, we have been longing so to see your face again ever since you left, we had to come." I was so happy to find where we had had country classes, the women came *best of all*, for I had feared if we made it easy for them to study near home, they might not think it worth while to come the long distance to the Taiku class. But it proved we were wrong, and as soon as we gave them a sample of Bible study, they acquired an insatiable appetite for it and more came than ever to the town class.

Mornings I taught baptized non-reading women. From the first to the last word they would strain every nerve in the awful effort to understand my language, and grasp the meaning of the last five chapters of Mark, which I was teaching. If one wants to know the real joy of teaching one must come to Korea.

I wish I had time to tell you of dozens of the attractive women and interesting incidents that filled each day so full of gladness in spite of hard work. But space forbids. Our prayer is that the Christians at home, who might come or send, may get a glimpse of the vision, that almost dazzles our eyes, of a glorious salvation for a whole people, waiting, so far as we can tell, on the willingness of those Christians to come to the help of the Lord against the mighty. What will you do, reader?

ANNA RAE MILLS.

ACTIONS TAKEN BY EVANGELISTIC COMMITTEE.

The executive section of the General Evangelistic Campaign Com. of the Presbytery met at Pyeny Yang, May 23rd and 24th, and considered the needs of all Korea. They received very encouraging reports and decided to request Syen Chen Church of N. Pyeng An and Cheng Dai Church of Pyeng Yang City, each to relieve their pastors for one month, one to assist in a leaders' class and special services in Kangai, and the other for similar work in Chun Ju.

Attention was called to the zeal with which some of the student missionary bodies had carried on their work and to the fact that they wanted to extend it, and the committee decided to assist some of these

schools, promising to provide the necessary literature and part of the expenses of such work during the summer vacation.

The Committee also decided to issue a call to prayer to all the Presbyterian churches. In this connection the Committee determined to prepare for Korean Christians a prayer calendar, and pocket diary which should give a province for each month also naming special points or places for prayer each day, following the order adopted generally by the churches of the world, including various foreign missionary countries. It has been further suggested that this calendar should also include a course of Bible reading covering each day of the year. At the request of the Chairman of the Board of Foreign Missions of the Korean Church it is proposed that the 15th day of each month be set aside for the Foreign Missionary work conducted by Korean Christians. It is hoped that this will be issued at an early date by the Korean Religious Tract Society.

Any one having any suggestions for improvements on the above plans, please address Rev. H. G. Underwood. This section adjourned to meet in Taiku with the entire Committee on Saturday, Sept. 16, at 2 p.m.

SUPPOSE.

Suppose some one were to offer me *a thousand dollars* for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do *for money*, even at the risk of blunders or ridicule, what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am not a soul-winner.

Suppose that "when the roll is called up yonder," I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ, how much will heaven mean to me?

Suppose I were to be asked how many persons I had *persistently tried* to win to Christ during the past month, or even during the past year, what would my answer be? How many have I even spoken to? How many have I on my prayer list now? If I am not interested enough in the salvation of others to even have a daily prayer list, is it any wonder that I am not a soul-winner?

Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of

his death in God's sight as though I had murdered him outright? The death of a body, which might have been but was not prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls for which *God may hold me responsible*? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?

Suppose that as an employe I were spasmodic in the kind of service I rendered—zealous one week, lukewarm the second, and utterly indifferent the third; then zealous, and lukewarm and indifferent again and so on—how long would my employer stand such service as that? But is not *this* the kind of soul-winning service I am giving God? Or it may be not even as good as this.

THOS. E. STEVENS.*

THE MUSTARD-SEED.

The Rev. Mr. McCune of Syen Chen told us a story the other evening, which we shall try to give to you only wishing we could tell it as he told us.

It all began about 22 years ago, and it was just an ignorant country widow, who had journeyed a hundred miles and more, from home to the far northern city of We Ju, (no doubt on some urgent business) who brought back the little mustard-seed.

Such a very *very* small one!

While in that city she had come in touch with somebody, some humble new believer no doubt, who had heard from somebody else, what the missionaries who had just been there had been teaching, and thus at second or third hand, she learned a little of the religion of the true God.

"One must worship no idols, or spirits, or ancestors, but only the one great God, one must be pure and true and kind, keep one day in seven holy, and one must on that day worship, and sing "Yesu we pee patkay ermney" ("Nothing but the blood of Jesus"). This was all she had, but she seized it with conviction, and went over the hills with it back to her country town a happy woman. She lost track of the official Sunday on the way, but she didn't know that, and when she came home to her little whiskey shop, she called in some of her neighbors and told them about this great doctrine, and how it was to be hers henceforth to live and die with. All wickedness put away, only one God worshipped, and a happy eternity. Some three other women joined her, and faithfully one day in every seven they laid aside all their work; met for worship in the little saloon praying as best they might and singing over, five times, "Yesu we pee patkay ermney."

The little seed was quite alive and sending its tiny rootlets down deep.

* Copyrighted in America by the above.

So for 3 or 4 years they served and worshipped, doing all they knew, living up to the little light they had, trusting in that semi-darkness in a God not half revealed, in the blood of a Jesus of whom they knew almost nothing but what was told in the simple words of the hymn. But *these women's lives were so changed, they could not be hid*, and at length the impression created was sufficient to win another convert. This was no less than the most influential and wicked man in the town. Big and powerful, with a terrible temper, infuriated with drink he would bully and beat his neighbors and was the terror of the district. But the power that had brought such a change in the women made its appeal to his poor heart, miserable and hungry for God in its sin, and he announced one day that he was going to put away his wickedness and be a believer and worshipper of the one true God only. And now there were five who met together and sang the old Moody hymn 5 times, on every 7th day.

The mustard-seed was beginning to show its leaves above the ground with promise.

One by one the little group gained a few more adherents, and at length several years after the beginning, an evangelist from further south found this handful of people, and oh how jubilantly they received him as an angel of God, as indeed he was, sent no doubt as truly as God sent Peter to Cornelius.

This was one who could tell them more about God and how they ought to worship Him. Of course his first question was, "Do you believe in Jesus?"

"We don't know who He is, but we sing about his blood." "What, don't you read the New Testament, God's book?" "We never saw one." "Do you keep the Sabbath?" "Yes, we worshipped the day before yesterday." "But that's not Sunday, tomorrow is Sunday!" "O is it? Then we'll begin again and keep that; we're so glad you came to tell us." "Where do you worship?" continued the evangelist. "Why, right here." "What! *here* in a *whiskey* shop?" was the astonished reply. "Of course, why not?" "Why, this is a bad place, it's wicked to sell whiskey." "But why?" said the believers. "It's just a sort of food, isn't it, we don't see how it's wrong." "It takes away men's senses and makes them sin, and God forbids it," was the reply. "Then if God says so, I *must* stop it, I'll stop it right off," said the woman, "to-day, *right now*," and without further delay or faintest sign of compunction, forthwith out went the jars of her stock in trade to be emptied into the ditch. God commanded, then *of course* there was nothing else to be thot of.

How happy they were to get the Book no words could tell, how happy to learn about that Jesus of the power of whose blood to wash away sin they had learned by heart as they sang it over and over every Sunday all those dark years.

So the mustard-seed was growing strong and sturdy now, year by year.

To-day, the man who had been the wickedest in the town and who first joined the little circle of women, is an ordained minister of the gospel, others of the same place are elders and leaders in the great church in Syen Chen and thus far some 700 people have been dismissed by letter to join Syen Chen church from that country group so planted more than 21 years ago.

Only the other day \$400 gold was raised there among those poor laboring people for the building of a new church. One of the 4 original believers brought in 3½ cents, all she had, another a roll of coarse cotton cloth she had woven, and one gave her best ornament, a little silver charm.

The woman who had brought the mustard seed from We Ju has gone to the presence of the King she so faithfully served, in Whom, tho she had not seen, except thru a veil darkly, she had believed.

The mustard is now a tree in the branches of which the birds of the air come and lodge:

How little was given these poor people! Only a few of the crumbs that fall from the children's table, but so gladly and thankfully received into good and honest hearts! And we the children, with all the fullness of God's bounty of truth and grace, with, what wealth of opportunity and force of training, breeding, Christian ancestry and tradition, how does our obedience, faith, service, and love stand comparison with this?

May God forgive us and allow us to sit at the feet of His Korean saints until our lips have been touched with the coals that glow on the altars of their lives with such pure and steady flames.

L. H. U.

OUR CORRESPONDENCE.

A personal letter from Nebraska contains the following:—

"I suppose you have heard of our Korean college boys here. We all think a great deal of them. They are good, earnest and energetic fellows. There are six or seven of them who are all in Mr. Johnson's Bible Class. They are employed around town when not engaged in their studies. Mr. J. said they are always present in class and even attended church on the coldest day we have had this year. They walked from the college to the Hall where we are holding services now thru one of the worst blizzards, I have ever seen, *there were very few out besides the minister and the Korean boys.* One of them had his ears frozen; but under the doctor's care they were all right in a few days. The Koreans pledged \$40 to our building fund for rebuilding our church which was burned last Oct. They have paid that, and not being satisfied with their pledge, they asked Mr. Johnson to suggest something they could do to raise more money, so following his advice they got up an entertainment and gave us a Korean evening. They did surprisingly well considering the short time they had been in this country. Of course it was hard for

them to stand before us and speak to us in our language. They expressed themselves as anxious to show their appreciation of the kindness shown them by the church people, and therefore wanted to aid still more in raising money. The tickets were sold for 15 cents and they had quite a large audience. I think they raised over \$30."

We are always delighted to hear good words of our dear Korean people in America.

KOREAN MISSION SCHOOL BOYS.

It is a very commonplace and easy thing to find fault, but when the chronic fault finder, peering about to pick flaws has worn threadbare everything else in sight, there are always "the boys." Impulsive, hot headed, blundering, awkward, headstrong, they afford plenty of material for the man of diatribes.

Nevertheless most of us who have not entirely forgotten our youth, love them. There is a very tender spot in the heart of every true man, every real mother, for boys. We know their difficulties, we feel for their trials, we know how to excuse their short comings. We love their sincerity, their enthusiasm, their generosity, their whole hearted earnestness, their too ready trustfulness, their hopefulness, courage, yes and patriotism, and look to them with faith to take up the burdens we must soon resign to their willing and strong young shoulders. God bless them! We know He loves them too.

If there are any who do not believe that a touch of nature makes the whole world kin, and that Asiatic boys, Korean boys, are not to be classed with the youth of white races, we who know them, and have known them longer than any other foreigners, would like to tell our readers a little about our Korean boys, especially mission school boys, for we know them best of all.

It is true that they have much to contend with, for Christianity found their country later than Japan and China, all their traditions were those of heathenism, and political and economic conditions have not been flowery beds of ease, the three stern sisters have not smiled on them.

One of the first things the missionaries did when they came, was to establish schools, and now there are parochial, primary, grammar and high schools in nearly every mission station, and in them thousands of boys are preparing for their life work.

Most of them are poor, the sons of struggling farmers, or artisans, and many of them are valiantly fighting their way against tremendous odds. Some of these boys live on six *sen* a day, three cents gold, while the wages of the day laborer are 20 to 30 cents. But very little complaint is heard, and one seldom hears begging except for work.

Often the few who have enough, will share with those who are needy, and last winter when work did not suffice for all, in one of the big schools the boys raised 100 *yen* to help those who must otherwise have been forced to leave school, and one who was of such unheard of wealth as to possess

gold rimmed glasses, sold them and bought cheap ones in order to swell the fund.

In some of the stations, workshops have been established, and they are being taught weaving, furniture making, photographing, mechanics, shoe making, gardening, building, tailoring and what not; but even so, scant food and hard manual labor does not help brain work, and in the study of so many things, of which the very idea is strange and new, for which the language has no words, often with no text-books, even such as they have most frequently in Chinese, with only their notes of lectures which are sometimes delivered to them in more or less faulty and badly pronounced Korean, their work is far from easy. Of the thirteen boys, graduated from Pyeng Yang College thus far, nine, however, worked their way through the academy and college. Their courage and perseverance in the face of such difficulties tell something of what stuff they are made. What else do we know about them?

Not to hide their misdemeanors, we must confess that it is true, that in a time of great political excitement and unrest, during and immediately after the close of the late "unpleasantness," in a few of the larger schools, there were brief demonstrations about flags, etc., but the general self-restraint and good sense, the readiness with which they have listened to the counsels of their pastors and teachers has been marvelous, and does honor to the nation, and gives their rulers promise of a quiet peaceable, patient law abiding people. In this connection, we would suggest it would be interesting reading to compare the whole number of men arrested on suspicion of political conspiracy or insurgency, with the number of such who are graduates from our schools.

All these students in Mission schools are Christians, nearly all, the sons of Christian parents, and busy as they are with study and manual work, they find time to help others. In nearly all of the academies, the boys have repeatedly given ten days, sometimes the whole 2 weeks of their winter holidays, to distributing tracts in the cities and neighboring villages, trudging miles, urging and begging unbelievers to accept Christ.

Several of these schools have missionary societies which pay the entire salary of an evangelist to some remote island or to Koreans in Manchuria. The Pyeng Yang, Syen Chun, and Mokpo schools, each have such a missionary supported by the boys, probably there are others.

The Y.M.C.A. in Seoul, reported for their workers class for *one month*, 2,600 gospel meetings carried on in villages outside of the city, by the boys of their own, the M. E. and Presbyterian academies.

In the Song Do S. M. E. Academy, four noble fellows initiated a new work worthy of imitation, not only all over Korea, but all over the world. They each volunteered to do six months of free teaching in some poor village which could not afford to pay for a teacher, asking nothing in return but their board. Only school boys can realize what a sacrifice this was. Last spring the boys of this same school visited, and sought to win to Christ, all the students of the heathen schools in that city. This was also done in Pyeng Yang and Seoul.

In Syen Chun, the boys' missionary society pledged themselves to do evangelistic work on vacation days, Sabbath and market days, and in order to send out a missionary, sacrificed greatly in every way. A number of them decided to live on millet, which they never eat when rice can be had, in order to help raise this fund.

In Mokpo the boys go out regularly 20 each Sunday two and two, alternating with another 20, to villages even on the islands, as well as the main land, ten or twelve miles away. Sometimes two boys visit as many as six of these hamlets on a Sunday, distributing tracts, and telling the gospel to all. They kneel down outside each village before they enter asking the Spirit's preparation of the hearts, and claiming the place for Christ.

Some of these Korean school boys have gone to America and when there, we were told by their teachers, that they were not only at the head of their classes, but that they were the best behaved and most obedient pupils in the school.

A correspondent from Nebraska says, "I suppose you have heard of our Korean College boys here, we think a good deal of them." She then tells how these boys, some of them, working their way to an education, alone in a strange land, raised \$40. to help build the new church of the Americans and not content with that, gave an entertainment by which they raised \$30. more.

She notes that they are always in church even when it is so inclement that nobody else but the pastor is present.

These are only a few instances hurriedly called to mind, but they show the sort of spirit with which our boys are inspired, and if in a few instances, among all these thousands of boys, a spirit of insubordination was shown, let us wonder that it has happened so rarely, when such things are so well known in American and European schools.

And what are the finished fruits of these mission institutions? Behold! All over Korea a sturdy, consecrated, devoted body comprised of leaders, school teachers, Sunday-school superintendents, doctors, translators, copyists, deacons, colporteurs and evangelists! Almost any missionary could tell of instance after instance of faithful, devoted generous and brilliant servants of the church. The writer will only sketch a few of her own particular, well known friends.

There are three first class young doctors, who graduated with high grades 3 or 4 years ago, who worked their slow and toilsome way thru untold difficulties and obstacles to their present position, who willingly refused exceedingly tempting offers, of positions financially advantageous, in order to remain and help train more Christian doctors for their people. These men, in the Hospital, the Medical College, the church, the Y.M.C.A. are simply invaluable.

Another, boy after leaving the Korean schools, worked his way, thru an American college with high honors, and came back to do what he could to uplift and enlighten his people. One flattering offer after another of high salaried positions in banks and mining companies was refused, and a mere pittance comparatively, was accepted, as a missionaries' secretary

and helper, because he "*could not live just for bread and butter.*" He had learned the deep truth that "the life is more than meat." Now, an elder in the church of which he is the main stay, Sunday-school superintendent, teacher in the Academy, lecturer, and councilor in Y.M.C.A., member of numerous important committees, translator and writer of books and articles, he toils unceasingly, never sparing himself, but pouring forth his time, strength and slender means without stint in his Lord's service.

Space forbids, and yet I must mention one other, a son of wealthy and noble parents, a graduate of a Mission school in China, and later of an American college, unanimously voted the most brilliant speaker at the great world conference in Tokyo some years ago, and later a chosen orator at the Edinburgh Conference. This man, for some time a member of the Cabinet, resigned his opportunities of political preferment to become a regular missionary of the S.M.E. Church, and was placed in charge of their one large and important boys' academy in Song Do. Here he was in the habit of returning nearly the whole of his salary for the benefit of the work. Only the other day he felt obliged to leave in order to devote himself to the assistance and care of his aged parents in another city.

Such are some of our boys. These are the kind of men Korean mission schools are turning out.

If they are a failure our whole work is a failure. On them, under God, the Korean church must lean for its leaders and teachers. All the circumstances and signs of the times indicate that they, and not foreign missionaries, must carry on the main work of the future church here.

The man who has no faith or hope in them must be willfully blind for God is in them and is manifesting Himself thru them, in such a way, that only those who wish not to see could fail to observe and glorify God for them.

Our great King has called it thankworthy to give even a cup of cold water to one of His little ones, but the one that could not rejoice with joy unspeakable and full of glory, to be permitted to have even a small share, in helping and leading up those vessels of His grace and love, must be withered indeed, dead to the sweetest of all sweet delights, that is, seeing the image of Jesus grow under his hands in these little ones.

Let us beware how we offend and hinder them, how we place obstacles through our words or deeds in the way of their upward path steep and thorny as it is. May God forbid such should be the work of one of us.

Yours for the Kingdom of God on Earth, L. H. U.

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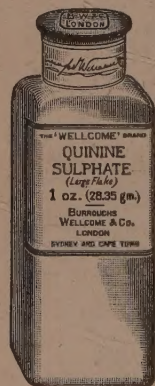


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